The Bombay Guardian.

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WEEKLY REVIEW.

—The Roman Catholics have begun the erection of a new Seminary on the Esplanade, opposite the Small Cause Court. They have received from Government a plot of ground with a frontage of about 200 feet. They will doubtless erect a structure as imposing as that at the other end of the town, in Nesbi Lane.

—There is evidently a great deal of alarm in England. One can scarcely credit the telegraphic announcement that 30,000 policemen have been sworn in for the metropolis alone. It is quite possible that this alarm may have been caused by a mere handful of ill-disposed men; but the immense processions of men and women that paraded through London to express their sympathy with the Fenians executed at Manchester, forbid our making light of the present ill-omened movement.

"A Pan-Anglican Dirge" is respectfully declined.

We have been favored with a copy of the *Times of India* (abridged) Calendar and Directory. This is got up in the usual unexceptionable style. It furnishes copious information about the Native and English cycles, festivals, observances, &c.; tables of coins, weights and measures; a Postal directory; the Stamp Act in full; the Abyssinian Expedition in outline; lists of Public Offices; lists of inhabitants in Bombay and the Mofussil. This will be found a very useful guide.

A friend at Portobello, Scotland, writes: "Our old sterling friend, J. P. Larkins, formerly of Bombay, now of Bristol, was here all September, staying with his mother-in-law, Lady V. Every day nearly he preached on the sands to the fashionables of our fashionable watering-place. Though sixteen years have passed since he left India, he is but little altered." Mr. Larkins, formerly a solicitor, is still well remembered by many in Bombay. He was a hearty and devoted worker for Christ, ready for every good work; he visited the poor and degraded of his own countrymen, the hospitals, the shipping; he interested himself in the pensioners and started the movement which resulted in the establishment of the Pensioners' Home; and, just before his departure united with others in establishing the *Bombay Guardian*. On retiring from India he left the legal profession for the ministry of the Gospel, in which he still continues, serving his Master, we believe, with all good fidelity.

The Tobur hill, where Captains Hebbert and LaTouche received their death wounds, is 250 feet above the level of the plain; its summit is a plateau 30 feet by 15; there are boulders 7 feet high on the hill. The Wagheers had thrown up breast-works. The Cavalry under Captain Harris surrounded the hill, and waited for the Infantry under Major Reynolds. These arrived at 5½ P.M. having walked 16 miles in 3½ hours. The force was then divided to scale the hill on four sides. Two divisions reached the summit almost without loss. Then Capt. Hebbert shot Poorja Manick, and immediately afterwards fell. The Jamnuggur Sebundees had refused to scale the hill, so a retreat was left open for the Wagheers. These kept up their fire as they retreated. After they had left the hill,—(we quote the *Times of India*,)

"Captain LaTouche called on the Jamnuggur Sebundee to follow him in pursuit of the escaping Wagheers, and on their refusal to do so knocked one man off his horse and mounting galloped after the Wagheers. Coming up with them, he shot one man dead with his pistol, wounded another, and had dismounted, and was in the act of thrusting at him with his sword, when the man brought his gun to his hip and fired, at the same time receiving the sword thrust in his breast. Both fell mortally wounded—and poor LaTouche died shortly afterwards, the bullet having passed through his left side."

Of the Wagheers 17 were killed and 2 made prisoners. Of our force nine men were killed and two officers. The *T. of I.* correspondent adds:

"On the following morning Captains LaTouche and Hebbert were laid in the same coffin, and buried. Having risen in the same Regiment, the 17th N. I., they were friends for many years, and there had always been an honourable rivalry between them: neither knew fear; and in 1859 they were both recommended for and undoubtedly deserved the Victoria Cross, for their gallantry in carrying off wounded men under a heavy fire at Gopee Talao, in an action with the Wagheers. Again they met as Assistants in the Kattywar Political Agency, and were both promising Political Officers. Now on the same field, impulsive and brave almost to rashness, they have met a soldier's death and lie side by side."

What adds not a little to the sorrow which this news occasions, is the belief entertained by well-informed parties, that these Wagheers have real grievances, and have been goaded into rebellion by the oppressive acts of the Gaekwar's officials. We wish that the Government would allow the subjects of these Native states to share a little more of the zealous sympathy which it extends to their rulers.

Of two illustrations used by "Common Sense" to support his view of the moon's rotation, we said that they were not applicable because they involved an additional element, namely, *the force of will*. Instead of pondering the matter, C. S. pronounces this objection ridiculous. Our space is so limited that we hoped to be saved the necessity of going more into detail.

One of the illustrations of C. S. was to this effect. A lamp is on a centre table; it casts a circular shadow; an individual with his face due Northward, moves round the circle of the shadow, and every part of his body is successively illuminated by the lamp; he, says C. S., represents a body at rest, so far as rotation is concerned; he simply revolves around the light. This is not the motion of the moon; she turns only one side to the earth; therefore she not only revolves, but rotates on her axis.

We denied the force of the illustration, saying that it was vitiated by the element of the human will. How, we now show:

Round the circumference of the shadow cast by the table, construct a circular railway; put on this a little wheeled platform fitted to move in a circle round the table; now let C. S. get on this little carriage and look fixedly to the North while he is carried round the table on the railway. He will find it necessary to change his position every moment in order to keep his face to the Northward, while going round; his will and muscles will be in constant exercise. Let C. S. descend and we will substitute for him some inanimate mass, a statue say; this of course remains at rest on the platform while circling the table. The statue does not rotate about itself, it is simply carried round the table as the moon is about the earth, with one side only turned to the body about which it revolves. We hope that C. S. now sees how the element of 'will' vitiates the illustrations used by him both in his first and second letter.

There is no such thing in the universe as absolute rest. There is nothing whatever that is not in motion; nothing, in fact, that has not, at the same moment, several motions. You may imagine, if you choose, a body in interplanetary space at absolute rest; it has no motion on its axis, none around the sun, none with the sun in cosmical space. Well, it is presently left alone in its glory; the entire solar system has swept on, leaving it alone, till another solar system comes along, embraces it and forsakes it. We should see that *fixed* body moving across our heavens and gradually disappearing from sight; and the people of the next solar system would see it in like manner traverse their heavens. The mere statement of this fancy, disposes of it; there is no such body in the universe. All bodies are bound together by gravitation, and rest has reference not to all motions but to some particular motion. The two ideas of rest and rotation with reference to our earth and its dependencies, determine each other. A ball lying on the ground is at rest, so far as rotation is concerned; poised in the hand, it is still at rest; placed in the car of a balloon and elevated to the height of five miles, it is still at rest. And so the big ball of the moon is at rest so far as a rotary motion is concerned.

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THE SEVEN HEADS.

We have promised to say something more on the subject of antichrist. We are thankful that we find in ourselves no disposition to dogmatize in this matter of prophecy. One would think that dogmatism could be hardly any where more out of place than in treating of unfulfilled prophecy; yet we find that many are unable to guard against it. A writer in the *Signs of the Times*, a periodical edited by Rev. M. Baxter, uses the following language: "To doubt that Napoleon is to be the final head of the Roman Empire, and that during his brief reign, those terrible calamities spoken of in Mathew XXIV and in the Apocalypse will literally come to pass, is in my opinion to doubt the word of the living God." Inspired writ and its interpretation are here put on exactly the same footing. Disbelieve an opinion which I have formed concerning an obscure portion of prophecy, and I proclaim you an unbeliever in the Bible. These men of ardent minds should call to mind their past experience; they will generally be able to remember that more than once they have embraced with equal vehemence certain new views which afterwards they have found reason to abandon.

It is well to keep in mind that it is only in the first and second epistles of John that we find the word antichrist. The word may mean 'one who is against Christ,' or 'one who is instead of Christ,' or puts himself in Christ's place. It is evident from John's use of the word that he understood by it one who presented Christianity under a corrupt form. These antichrists had been in the church but had separated themselves from the apostolic Christians, insisting upon it that the truth was with them, not with the narrow-minded and strait-laced adherents of John. The apostle bids his flock to try these false teachers by the word, and not be deceived by them. The implication is that the power of antichrist is specially a power to deceive and to palm himself off as Christ's true vicar, one authorised to speak for him and rule for him.

We have spoken of the *man of sin*, predicted by Paul in his Epistle to the Thessalonians, and shown that there was a corrupting tendency then manifest, the full exhibition of which was hindered by the existence of one that had power 'to let, but would be reached when this hinderer was taken out of the way. So that if we reserve the word antichrist for the full manifestation of those antichristian agencies or tendencies spoken of by John, we may properly attribute it to the man of sin spoken of by Paul. The hinderer was the emperor of Rome as we think we have shown; not an individual but a dynasty, a succession of sovereigns; the man of sin was the pseudo-Christian power that revealed itself in Rome after the removal of these secular monarchs, and that has had sway over so vast a portion of Christendom for about 1260 years.

In the 13th chapter of Revelation, 2nd verse, the seer of Patmos tells us that he saw "a beast like unto a leopard, and his feet as the feet of a bear, and his mouth as the mouth of a lion; and the dragon gave him his power and his seat and great authority." We presume our readers so far acquainted with Daniel's prophecies, as to know that the Babylonian, Medo-Persian, Macedonian and Roman empires are here referred to. The last of those has been spoken of in the 12th chapter of Revelation as a dragon with seven heads and ten horns. The transference of power from the dragon to the beast, in the passage above quoted, refers doubtless to the conversion (such as it was) of the imperial power from Paganism to Christianity.* The seven heads are interpreted in the 17th chapter as the seven mountains or hills on which Rome was built; Ovid calls them mountains, Horace calls them hills. But here and elsewhere the expression has a different signification; even in the 17th chapter they have a different one; for there we are told that "the seven heads are seven kings; five are fallen, and one is, and the other has not yet come; and when he cometh he must continue a short space." The student of Daniel has already learnt that a 'king' stands for a succession of kings, or for a form of Government administered by successive potentates. Five forms of Government had passed away in Rome: Kings, Consuls, Decemvirs, Tribunes, Dictators. There were in the days of John, Emperors. This was the sixth head.

To return to Rev. XIII. In verse 3 we read: "And I saw one of the heads as it were wounded to death; and his deadly wound was healed; and all the world wondered after the beast."

The imperial power of Rome was smitten to death in 476 when Odoacer took the capital and became king of Italy. In consequence of the overthrow of the imperial power by the Goths opportunity was given for the *disjecta membra* of the Western empire to establish their independence; the ten states represented by the ten horns now took their rise. But had the day gone by forever when Rome should be mistress of Western Europe? Wait. It is not very long before we find the Pope invested with the title of universal Bishop; claiming to be the vicar of Christ; the earthly head of Christ's earthly kingdom; claiming tribute-money from all Christian lands for the support of his temporal majesty; putting his foot on the neck of monarchs; creating and dispossessing the sovereigns of Western Europe as autocratically as ever Cæsar had done before him. Here was the head wounded to death healed again.

It has seemed to us that the transference of power from the dragon to the beast signifies the transference of the imperial power from Pagan Rome to Christian Rome. We are willing to submit an alternative to this view. The seat of the imperial power was changed from Rome to Byzantium, (Constantinople); the incursion of Barbarian hordes in Italy terminated after a time the rivalry between the Eastern and Western Empires, by the overthrow of the latter. Soon after we have Phocas conferring on the bishop of Rome the title which became the foundation on which he reared his subsequent greatness. It is possible that this may be the event referred to in Rev. XIII. 2. The Eastern Emperor was the lineal descendant of the Roman Emperors, and actually claimed to have dominion over Western Europe.

In the Pope we have found the sixth head healed; and no man can consider the power exercised throughout Europe by the Popes in the middle ages, not merely in matters of faith, but in respect to temporal rule, without being forced to admit that his kingship would certainly not have been omitted by the prophet in enumerating the different forms of Government in Rome.

But though we find in the Papal dominion the imperial power resurgent, it is with a difference. The Cæsars bore the title of Pontifex Maximus, but it was by the sword they extended and maintained their power. The Pope's power rested simply on his extraordinary assumptions; on priestcraft; he had a mouth speaking great things; what the apostle notes in him is the deceivableness of unrighteousness. So, although it is the sixth head healed, it is virtually a seventh head.

While there are many points of resemblance between the symbols of the 13th and those of the 17th chapter of Revelation, there is one very remarkable difference. In the latter chapter we have Papal Rome represented not as a beast or as a head of the beast, but as a woman sitting upon the beast. In consequence of this distinction we are forbidden, in considering the heads of *the beast of chapter* XVII, from including the Papal pow among them. We are required to obta them ab extra. In chapter XIII, on the oth hand, the woman does not appear.

We hope to continue this subject nex week.

MOSQUITOES.

An American correspondent of an Englis journal is disposed to put a great globe of a argument upon the back of so little a cre ture as the mosquito. He says:

"I wonder that sceptics have never based a argument against the possibility of an omnip tent, omniscient, and purely benevolent Creat upon the co-existence of this minute creature wit man. The mosquito *is not only bred in t* shrubbery about houses,* but is produced countless myriads in woods and marshes and i vast solitudes, where it has swarmed year afte year for ages, and tasted no drop of blood. Ye it is furnished with a proboscis and an elaborat apparatus for sucking blood, and with a poiso of marvellous malignity which it injects to thin the blood, that it may be drawn easily through the proboscis. The blood that a million of these minute creatures would draw from a man woul be as nothing; the bite of one is torment, an not only is it torment to him, but death to th insect. And yet the mosquito which would have lived its little life, as its progenitors had lived theirs, not only guiltless but ignorant of blood the moment a victim appears uses the apparatu so delicately contrived to inflict pain and ensur self-destruction, and bites and dies. I confes that the formation of this multitudinous litt insect with the capacity of giving pain, whic is incidental neither to its defence nor its nutri tion, is to me one of the most inscrutable facts in nature. Be this as it may, the mosquito is one of the greatest drawbacks to the enjoyment o life here in warm weather, even to us 'natives.'

The assumption that underlies these re marks is that there ought to be no drawback to the comfort of human life, except such may be required by the exigencies of oth life. We cannot speak very positively as the advantages that mosquitoes derive from diet of blood; but it is just possible that is the means of giving them a more pleasu able existence and of awakening new energie in them. Meat is not absolutely necessary f man; but it is generally contended that l is decidedly the better for it. But why ma we not suppose that it entered distinctly in to the design of Providence that there shoul be "drawbacks" to man's comfort in thi life; that by such in fact some most import ant lessons are conveyed? The invention o man has been greatly stimulated by the na-

* This conversion was not the work of a day. There were Pagan emperors after there had been Christian.

* The mosquito exists first in water, and under goes a curious metamorphosis before it becomes the winged creatures we see—and feel.

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tural hindrances to enjoyment; the conflict with these has very greatly developed his faculties. Without any drawbacks to his enjoyments, he would cling more strongly than he even now does to this life and be more indifferent to the attractions of a future higher life. Patience, submission, abnegation; these things need to be learned; and even a mosquito may be the means of making us conscious that we are not what we should be. It is very humiliating that so tiny and insignificant a creature should sink shafts through our skin and by a wonderful mining strategy draw up from the current of our blood the ingredients that please him; but this very humiliation may be profitable to us.

If Mr. Darwin is to be believed, the organs of animals have been created by their need. They have an appetency, or tendency to act in some particular way; this leads them to attempt that particular form of activity; these attempts, continued from generation to generation, result finally in the development of an organ suited to their need. The simple-minded observer, noting the marvellous adaptation of the organ, on the one hand, to the need of the subject, on the other to the sphere of its operations, is lost in admiration of the wisdom, power and goodness of God; but he is interrupted in his soliloquy by the pooh-pooh of the modern philosopher who summarily disposes of the whole matter in the way that we have mentioned. So we may imagine (for without a powerful imagination there is no following these *philosophers*) that mosquitoes had originally no proboscis at all, no means of reaching the deep-lying channels where our blood is flowing. But without having tasted blood, they got a maddening thirst for it, and they entered into solemn league and covenant that blood they would have, cost what it might. So they kept butting their heads against our astonished skin for ages on ages, until they had got a rude sort of an instrument, useless in itself but holding out the promise of something better to come. They determined to persevere in the work of creation until they had got the very thing they wanted. The miscroscopic pores of man's skin laughed at them, saying, in what laboratory will you find an instrument of such marvellous tenuity that it can enter our orifices, at the same time having in itself a channel for the blood you seek, with a power to attenuate the blood so that it shall enter that channel, and with the hydraulic energy required to raise it to your greedy mouths? However they kept on, Mr. Darwin tells us, till they had fashioned for themselves (thanks to nobody) the instrument required; the hereditary aspirations of many generations were at length crowned.

The fool hath said in his heart, No God. Yes, there is a huge globe of an argument that may safely be poised upon the back of a mosquito. God touches nothing without leaving upon it the impress of his perfections. There is nothing so minute in creation, that an candid and truth-loving mind may not read in it a sublime psalm in praise of the glory of God. But these things are hid from the wise and prudent who are more concerned to glorify their own intellect than the wisdom of their Creater.

HOMILIES FOR THE TIMES. IX.

"*But the very hairs of your head are all numbered.*" Matt. x. 30.

These words were used by our Lord when he sent forth his disciples as sheep among wolves to awaken the deadliest hostility of men by the declaration of Gospel truth. They were to encounter those who were able to kill the body and who seemed to have in their own hands the control of human destinies; but they were not to fear them; their power was very limited; their Father in heaven was omnipotent; he with infinite power, knowledge and love was with them wheresoever his service might take them; of him, through him and to him are all things; not a sparrow falleth to the ground without him; the hairs of their head were all numbered.

But science, or what claims to be science, tells us in these days that law is every thing. All creatures and all circumstances are absolutely subject to law; granted, that all had a divine author; he has none the less subordinated all to law, and from the dominion of law it is impossible that aught should for a moment escape. We have, therefore, at all times and in all places, to do with law.

Very well; law is absolute, universal, inevitable. Every thing in the universe is subject to it; and it is impossible that anything should not be subject to it. Human will and thought and speech are not of course excepted. For no man has power to loose himself from law for a moment. It follows then that Christ spoke the words we have quoted in obedience to divine law; and in accordance with inevitable law we learn from him and believe with all our heart, that his power, wisdom and goodness go with us, so that we need not fear what man can do unto us; we may, like Peter, lie down and sleep in prison, fearless of him whose sword is unsheathed to slay us on the morrow.

Oh, says science, this were going too far. In asserting the universality of law we do not mean to deny that every man is a free agent or that we can trace the operation of law in every thought of his brain. What we say is, that the course of things is prescribed from the beginning and they must take their course. Man is a fallible creature, and the law of his being makes him to act with more or less of fallibility; society is full of contradictory opinions, and a multitude of conflicting wills come together on the arena of life; but each individual is so far limited in his sphere of action that out of all these conflicting forces law goes forth to accomplish its great ends and mould society.

To which the believer may reply: The influence of Christ's words in moulding society and shaping the world's history cannot be questioned. It is prodigious. And what has given it this power is the conviction imparted by Christ to his people that above all is the Lawgiver, and that the divine Lawgiver takes a profound and special interest in every believer, and is both able and willing to control all events with a view to their welfare and the triumph of their cause. They are brought before kings; men who have but to speak and they are beheaded or committed to the flames; they see in every such earthly potentate a will clothed with vast power; but they tear it not; a greater will, the will of the Omnipotent is present to sustain them; and they exclaim, This is the victory which overcometh the world even our faith. Fear not, says Christ to his little flock; it is your Father's good pleasure to give you the kingdom. GOOD PLEASURE; this has given them strength; under this banner they have fought. Almightiness is not in law, they say, but in the Lawgiver; and all things are possible to him that believeth.

We are made in the image of God. Free agency is an inalienable distinction of our being. Is God without it? Did He part with it when he created the world? When he loosed the hands of man did he tie his own? The law of gravitation says to the stone, Lie thou on the ground. But man laughs at the law, takes up the stone and with it kills his fellow-man. Where is the absoluteness of law? And if every man is thus, in his sphere, made superior to law, is God so subject to it, that he cannot answer the prayers of his people, cannot succour them in distress? It is perfectly true that no contingency arises that was not known to him from the beginning.

The first thing that sin does is to destroy communion with God, and even the power of perceiving God. In all the world no trace of God is seen. In the restoration of man to communion with God, the first step is to conceive of him outside of existing things. Faith in the Lord Jesus Christ enables us to realize his personality in a way to influence us in our daily life. As we grow in grace and in the knowledge of the inspired word, the presence of God becomes more and more manifest to us in all things, till at length we exclaim with the seraphim, The whole earth is full of his glory. Of him, through him and to him are all things.

The hairs of your head are all numbered. Each individual hair is a miracle. A little while ago it was not. But where was the matter of which it has been formed? Consider the diversity of fruits upon trees and bushes, the variety of grains and vegetables in fields and gardens; the fish of the sea, the animals used for food; the multitudinous preparations of the kitchen. These are served and eaten; all are reduced to one homogeneous liquid white as milk; then to a very different liquor, even blood; this then becomes the matter of that individual hair upon which we are fixing our attention. Now all these substances and processes are not merely *of* God, created and ordained by him, but *through* God, accompanied and directed by him. There are ten thousand paths by which this all-wise and ever-blessed Being is guiding the materials destined to yield themselves to that particular hair; and his wisdom and power are with the life that resides in each particular hair to receive and recognize these materials.

Taught of Christ the believer understands that even his very existence from moment to moment involves a mighty manifestation of the attributes of God; but he understands far more than this. By faith in Christ he is united in heart and spirit to this glorious and beneficent Worker, and is endowed with a multitude of promises in which unbelievers refuse to share, promises which guarantee to him the special presence, guidance and help of God. 'Ye are of more value than many sparrows.' But men have power over them to kill them. Yes; Paul refers to this at the very moment when he is setting forth the all-triumphing destiny of the Christian: "As it is written, For thy sake we are killed all the day long; we are accounted as sheep for the slaughter." Does this check his pæans of victory? Not in the least. "Nay, in all these things we are more than conquerors." The evidence is twofold. Look abroad on the earth and see how Christianity has triumphed over the stupendous forces arrayed against it: then look on high and see the great cloud of witnesses testinging that tribulation and death, so far from separating them from

the love of God in Christ Jesus, brought them to the blissful enjoyment of that love in realms of perfect light.

Notes from an Interleaved Bible.

Psalm xiv. 1. 'The fool.' Explained by *v.* 2. The understanding they lack is that which would lead them to seek God. They are corrupt and wish to do what God forbids; to sin comfortably they persuade themselves that there is no God, none at least to be found. They are satisfied with their own intuitions. A non-punishing God is the same as none, so far as the thoughts and conduct of the wicked are concerned. God is seeking seekers. At the very time that men are denying his existence or making it out that he does not occupy himself with man, He is seeking for some to believe. 'Looked down.' The implication is that he has set on foot measures fitted to inspire enquirers with confidence by showing that he is drawing towards them. In other words, he has given the beginning of a revelation and is to give the fulness of it. It is the perfection of folly not to seek God, not to heed the intimations plainly given of his readiness to be found; nothing whatever will count for wisdom if this be wanting. Most emphatically they that have the full revelation in their hands and hear not the voice of God, are fools. If it was folly in David's day what is it in ours'?

No God.' They were not perhaps avowed atheists. But they thought, schemed, decided and acted as though there would be no divine help afforded to those whom they persecuted, no day of reckoning.

'None doeth good.' Men are responsible not only for their bad works, but for all the good they failed to do.

4. 'My people,' distinguished from 'workers of iniquity.' What becomes of Paul's argument in support of which he quotes this, viz., That what the law says it says to those who are under the law? His argument is valid. *Of themselves* none sought the Lord. A special drawing was needed. The law convinced of sin but brought to light no unsinning ones.

'Eat up my people as bread.' Remorselessly. With an appetite. Consumed their substance. Not so much perhaps by violence as by guile and false pretences; like the Pharisees who devoured widows' houses. The widows were taught that they were giving to the Lord.

3 and 4. The Bible knows nothing of morality that is not an adjunct of piety. The man that does not call in God teaches his fellow-men to discard the restraints of religion, far more powerfully than he teaches them to acknowledge the restraints of a utilitarian morality.

5. 'Righteous.' Though there is none righteous. The Bible not being written for idiots or cavillers, deals freely in paradoxes. Without paradoxes we cannot have the whole of truth. The candid reader of this Psalm just notes that in one sense no man is righteous, in another that some are, and reads on to see who are and how they become so.

7. Is it probable that this Psalm was written by David?

xvi. 1. The tabernacle of God shall be with men when they correspond to this description. We are now too much like a camp waiting for the Leader. The question may be viewed as this, Who shall have part in the kingdom of heaven? Christ takes it up in the Sermon on the Mount, and exhibits more fully that righteousness without which no man can see the Lord.

2. 'Speaketh the truth in his heart.' The truth of which he has had experience. Having first fed upon it himself and got life from it, he can speak truth heartily. Some simply speak the truth that is in their articles of faith or prayer-book. If our heart condemn us not then have we confidence towards God.

3. Love thy neighbour as thyself.

4. This guards the 3d verse. A vile person is one that does not fear the Lord. Those that neither fear God nor *regard man* are generally contemned; not those who simply are without the fear of God.

'Sweareth to his own hurt.' Abides by his engagements, in things great *and small*, when they turn out to his disadvantage or involve inconvenience. He that consecrates himself to Christ, and does not afterwards refuse to take up his cross.

Correspondence.

To the Editor of the "Bombay Guardian."

THE ORDINATION AT CHANDÈ.

My dear Guardian,—I hope that you and your readers will not tire of hearing about the ordination of pastors over these "little flocks" in the valley of the Godāvarì. I must call the Chāndè church a *little* flock. It is small and feeble, though larger than either of the others that have been under my care, and larger than either of the churches over whom pastors have lately been placed.

Chāndè is a flourishing village situated twenty four miles Northeast from the city of Ahmednuggur. It is enclosed by gardens and is esteemed as a place of residence, though from its low situation, epidemic diseases are more frequent and more fatal than in villages situated in drier and less fertile localities.

The Chāndè church was organized on the 2nd of March, 1856, and then consisted of eight members. It was a colony from the Ahmednuggur First church. Its first action after organization, was the same day to examine and receive six new members. It has grown gradually till the church records show that one hundred and thirteen have been received. It has sent out four colonies to form the church at Dedgāw, Shingavè Tukāí, Newāsè and Sonai. There is now a membership of forty five and of these twenty are women. These do not all reside at Chāndè,—some reside at Pimpalgāw,—some at Kaûthe,—some at Barhānpûr,—some at Wadāle which is five miles to the Northwest, and some at Mìrì which is six miles to the South. Some have removed to Ahmednuggur and Poona, and in making the arrangements for the ordination, their names were not counted. The list of those in the vicinity, who are in good standing comprises only twenty male members.

These eagerly united in asking the Union to ordain Mr. Lakshman M. Sālawè as their pastor. They agreed to give a tenth of their income for his support and to take the responsibility of securing the remainder of his salary. His salary is to be (Rs 14) fourteen rupees a month, the same it would have been had he remained a catechist of the mission. The poverty of the church appeared very plainly when in making up an estimate of the promised tenths, it was found that the aggregate would furnish not quite a half of the pastor's salary.

I was delighted to see a small list of subscriptions toward his salary by Hindoos who are not members of the church. This list indicated the beginning of a "congregation"—I use the word in the Southern-India sense. The "congregation" is an institution that I hope will yet flourish in this region. May the half a dozen who compose this incipient congregation be the forerunners of a large company that shall soon join the audience and constituency of Mr. Sālavè. We may reasonably expect that those who manifest so much regard for the pastor and the ordinances of the gospel, will in the end, obtain a saving interest in its provisions.

After the first meeting, which was held in the school room that also serves for a chapel, the meetings in connection with the ordination, were held under the top of a tent pitched on a mound in the centre of the village. This mound is the ruin of a small fort, built in the times of the Pendharis. The audience varied from one to two hundred. Those who could not find a seat in the tent, sat in the shade of the Margosa trees under which the tent was pitched. At the last meeting, Sabbath afternoon, sixty communicants partook of the sacramental emblems. Among them were three of the pastors who had been lately ordained. These took part in the meetings and the examination and the ordination with especial zest.

The church chose for its deacons two men who are not catechists or teachers or in any way receiving wages from the mission. One supports himself as a farmer and the other ekes out his scanty income from his field by service now and then as a day-laborer. This is the more interesting because we have been ready to think that the native Christians are too desirous of mission service.

Mr. Sālawè was employed by the mission at Chande first as a common school teacher and then as a catechist. He was a member of the first class that studied theology under the instructions of Mr. Ballantine. He received his licensure as a preacher of the gospel, five years ago. The Chande church has long been used to regard him as its spiritual guide; but was slow in asking him to be formally inducted to the pastorate.

In 1868, a little before my departure to the Pulneys for a "change," the Shingawè church expressed to me its wish to call Mr. Salawe to become its pastor, but did not send a formal call till my return in Oct. last. On learning that the Singawè church had actually sent him a call the Chāndè church awoke to the danger of losing him and at once assembled and urgently invited him to stay with them. Two members were appointed to see that the subscription list was properly made up. Much interest was awakened. He chose to stay at Chāndè. His pastorate begins auspiciously. May it prove long and successful and may he ever have reason to say "I live among my own people."

I am yours in Christ,
S. B. F.

Ahmednuggur District,
4th January, 1868.

Epitome of News.

SATURDAY, January 4, 1868.

—The *Indian Public Opinion*: "Particulars have reached us of a most diabolical murder committed a few days ago at a village near the celebrated shrine of Jawalla Mookhi in the Kangra district. The cause of the crime was that of nine-tenths of the murders in this province—a criminal intrigue. A man named Nundoo had for some time past, notwithstanding the efforts of one Sooba, the accused in the present cause, lived in concubinage with Sooba's father's second wife." Sooba severely wounded Nundoo, killed his wife, son, sister-in-law, then his own mother-in-law, and ended by *firing* the village. He has been arrested."

—The Byculla school buildings are being altered by the addition of another story to the buildings, for use exclusively as dormitories. The increased accommodation thus afforded will give the present number of children, namely, 145 girls and 145 boys, nearly twice as much space as hitherto in the way of breathing room and floor area.

—*Bombay Gazette*: "Great activity is now being shown by the Marine Department in taking up tonnage for animals. The transports 'Jerant,' 'Pearl of India,' 'Armenian,' and 'Annie Forst' have been chartered for the conveyance of the ponies now at Moody Bay, and the 'Good Success,' 'Moderation,' and 'Kusrobie' for the bullocks at Tannah. Besides these about 35 buglas have been taken up for bullocks by the Commissariat Department. The steamer 'Peruvian' sails to-day with a strong detachment of followers' and instructors, besides a large quantity of equipments. It is expected that the whole of the Transport Train will be cleared out by the end of this month. The Commissariat Department is now alive to the urgent want of drivers in Abyssinia to attend to the large number of animals collected from Egypt and Persia. Agents are being employed throughout the Presidency enlisting them."

—The *Pall Mall Gazette*: "The director of the Italian Life Assurance Society,' M. W. Reyburn, published some interesting statistics showing the average duration of life in Italy as compared with that in other countries, from which it appears that the mortality of Italians is exceptionally great. He shows that in Italy 22½ per cent of the infant population die yearly, and that, even in the healthiest districts, the average duration of life is 33.43 years only, while in France it is 38.33, at Geneva 42.02, and in England 39. The number of births, too, is relatively much smaller in Italy than in England and France."

—The Parsees at Surat are protesting against a new market in process of erection, because it is within 80 yards of a fire temple! Mr. Hope is favorable to their petition, it is said.

MONDAY,—January 6.

—*Bombay Saturday Review*: "These semi-barbarians, the Waghers, are at perpetual strife with a native sovereign whose higher civilization such as it is—is only of a character to make him all the more infamous for his barbarity and his cruelty. These Waghers believe they have rights; of which the Guicowar has dispossessed them, and they maintain a perpetual war in a hopeless endeavour to right themselves. These wild tribes

have an instinctive feeling that they have justice on their side, and they are driven to what Bacon calls 'a wild kind of justice,' revenge, to avenge their wrongs. Surely the British Government is inexcusable in permitting this state of things to become chronic, and every now and then, having some of our most promising officers cut off in huting down these poor wretches."

—*Times of India*; correspondent: "I have once or twice seen it mooted in your columns, whether Mr. Stern be an English citizen or no. Being personally acquanted with the gentleman in question, I am able to state that he is naturalized as an Englishman, though a German by birth. As very few persons seem aware of his antecedents, I may add that he is an accomplished linguist, speaking fifteen languages with more or less ease, an intrepid explorer, and a graphic writer. Some years ago he penetrated a part of Arabia which had never previously been explored by any European. He was obliged to adopt the outward disguise of a Mahometan, though he practised no such dissimulation as has been universal with other visitants to those regions. His object was to preach the gospel to the children of Abraham in those cities where they had never heard the name of Jesus of Nazareth, and are oppressed and down-trodden by the Mussulmans."

—Same: "In connection with the correspondence you have recently published on the comparative merits of Native and British Administration in India, I beg to mention a fact which has recently occurred. Your readers are doubtless aware that the 1st Regiment Madras Native Cavalry marched from Bellary to Seroor through a part of the Nizam's dominions. I understand that the British Government paid the sum of 1000 rupees to the heads of each village when a halt of two nights was made, for supplies of various kinds. Now I have reason to believe, on good authority, that a very small portion of this sum, if any, found its way to the purses of those who sold the supplies in question."

—Same; Senafe, Dec. 20th: "We have established a brigade, complete, at Senafe. Granted that more or less the brigade scrambled up the defile—but *it is there: the essential point is secured*; the road all the way up is traversable by pack-laden animals; the exertions of the Sappers will in a fortnight render the entire way practicable for wheeled carriage; or lest I be too sanguine in my expectations, I will give myself a margin of a week, and advance, that in three weeks guns on wheels will reach Senafe.

"Sir C. Staveley was to leave Zoulla on the 29th, to come to the front on a visit of inspection.

"The Quarter Master General is active in conducting reconnaissances from this place, and has caused extensive surveys to be made of the probable line of advance. The road or track to be followed has presented as yet little calling for remark, though there is ugly broken land beyond, that we may term 'breakers a-head.' With regard to the all-important subject of forage and grain, I give my own opinion for what it is worth, as I do not think we have gone far enough into the interior to form a *definitive judgment* as to its capabilities for supply. From what I have gleaned I should say that enough of both forage and grain will be obtainable for a small force proceeding from Senafe; but certainly not for a greater number than 5,000 men and their followings."

—*Same*: "News of the captives at Magdala had been received up to November 11th, at which date their position was unaltered, and they are described as being 'as jolly as they could be under the circumstances.' Our correspondent further says:—'The rumour of Menelek being in the immediate vicinity of Magdala is confirmed, so we may any day hear of the liberation of the poor fellows shut up there; but we shall be as far as ever from releasing those with Theodorus. . . . My idea is that there will be no fighting, and in all probability no advance beyond Senafe; that Rassam and the others in Magdala will be released by Menelek, and that Theodore will forward to us the rest of the captives now with him, and crave our forgiveness' Writing a few days later, he adds:—'Theodore was at Debra Tabor on October 11th. Mr. Flad's letter is dated the 12th, and he reports Theodore's departure for Magdala. The distance is only fifty miles, and as we have heard from Magdala up to November 11th, and no mention of the dreadful approach is made, it is natural to suppose, that he must have met with some very serious impediment on the road."

—Same; Baroda, January 1st; "Such a Christmas week has not been seen before at Baroda. We had first the Grand Review of his Highness's troops, then the inspection of the Chudda, for Bagdad, costing £60,000; the inspection of all the Guickwar's jewels, valued at £1,500,000; the Royal Cheeta Hunt; the Concert at the Residency; the grand Dinner given by the Guickwar; and lastly the Ball."

—"A Number of gentlemen, members of St. Stephen's Church, Bandora, met at Mr. Duxbury's bungalow, Bandora Hill, a few days since, and presented the Rev. T. Carss with a Family Bible, Smith's Dictionary of the Bible, in three volumes, and several theological works, in acknowledgment of the estimation in which his services as their pastor, are held."

—The Captain of the Ship *Navarino*, at Singapore, in a brawl, killed the second mate and stabbed the first. He was arrested.

—*Bombay Gazette*: "We regret to announce the death on Saturday evening, of Heerabai, second daughter of Sir Jamsetjee Jeejeebhoy, Baronet, and wife of Mr. Cawasjee Dady Limjee."

TUESDAY,—JANUARY 7.

—Bombay has now five Guzarati daily newspapers. The last is the *Vepar Mitra*.

—H. E. the Governor returned yesterday.

—Alfred Barnwick and Thomas Walton have been committed for forgeries on the Oriental Bank.

—*Gujarat Mitra*: "On Friday afternoon the Rev. Dr. Wilson addressed a native audience in the Mission School, Surat, on the history of the reformations in the Hindoo religion. The subject being very comprehensive and the time at the disposal of the learned Doctor being very short, he was only able to cast but a very cursory glance at the different religious revolutions that took place in India from a very remote period. The first attempt at reformation made was by the Parsees, a section of the Arian family who imparted a greater spiritualization to the physiolatrous worship of the ancient Arians. The Hindoos, however, were not without some yearning after the True God; for we find in the tenth Mundul of the Rig-Veda the anxious enquiry, 'To what god shall we offer our sacrifices.' A period of great deterioration soon after intervened, and the Brahmanams which aimed at giving directions for the performance of the sacrifices enjoined in the Vedas, and the Atharwa Veda containing mysterious incantations plunged the Hindoos in gross and puerile ritualism. About 500 years before Christ, Shakla Moonee, a follower of Kapil, the founder of the materialistic Sankhia, or atheistical school of philosophy, initiated a grand reform which struck at the very root of caste, and opened as it were the house of bondage for those who were enthralled by that artificial system. The Buddhist doctrines spread far and wide; and it was not until the followers of that creed were subjected to cruel persecution that Buddhism became nearly extinct in this country. Then followed Shankaracharyr who inaugurated the Adwait or Pantheistic system on the basis of the Oopnishads. The Vedantism inculcated by Shankaracharya to the initiated few tended to root out idolatry, which was, he thought, adapted to the ignorant mass. He also promulgated the Shaiv or Smart doctrines, and the other Swamis who followed him split the Hindoos into a number of sects of which the most notorious is that founded by Valabhacharya. The Purans, the oldest of which according to Professor Wilson, is coeval with the Mahomedan incursions in India, gave a finishing stroke to the deterioration made from time to time in the religion of the Hindoos. A champion of Monotheism in the person of Raja Ram Mohunraya, arose after some centuries to wage a deadly war against the Puranic system of Hindooism. His doctrines were based on the Oopnishads and consequently leaned to Pantheism; though Miss Carpenter repudiates this charge on the great Bengal reformer. The exertions of Ram Mohunraya culminated in the formation of the Brahmo-Somaj which, though at first theistic on Vedantic principles, ultimately disclaimed all connexion with either the Vedas or the Oopnishads, and allied itself with the modern theistic school. Such were some of the attempts made to reform the Hindoo religion which, unlike the other institutions of India, was not characterized by a principle of stability. In the course of his discourse, which lasted for an hour and a quarter, the learned Doctor offered some remarks on caste and other kindred subjects. He concluded with an eloquent appeal to the audience to enquire after the Truth, and to study Christianity, the only religion which, the Doctor said, was revealed by God to man."

—*Delhi Gazette*: "There was a case of death from hydrophobia at the Thomason Hospital on the 31st. It was in consequence of a bite from a mad jackal."

—The same: "The *Friend of India* jumps at an erroneous conclusion when he assumes that the telegram recently received and announcing that the Porte had granted a railway concession, relates to the Euphrates valley scheme. The concession refers to a railway which is to start from the Southern Bank of the Bosphorus opposite Constanttinople, run though the whole length of Asia Minor, and reach Bussora by a great turn through the fertile provinces of Asiatic Turkey. The Porte offers a guarantee of 8½ per cent. Brassey and Co., are to be the contractors, and the whole is to be finished in five years."

—*Times of India*: "The Company (i.e., the P. and O. Company) is to receive £400,000 for carrying only four mails more than under its former contract when it was paid £174,067." Referring to this statement the *Pioneer* says: 'Instead of £174,067 the Company are paid £230,000 under the old contract, and instead of only four extra mails, the Company, under the new arrangement must run no less than sixty seven additional mails, involving a mileage of 300,000 miles beyond the present contract service, thus:—

Southampton	to Alexandria	4	mails.
Marseilles	to ditto	4	,,
Suez	to Bombay	28	,,
Ditto	to Calcutta	2	,,
Ceylon	to Sydney	1	,,
Ditto	to Shanghai	2	,,
Shangai	to Yokohama	26	,,
		67	mails;

or, counting outwards and homewards, 134 mails will be conveyed under this contract more than under the last."

The minimum of speed imposed is 10 miles an hour in Europe, 9½ in Asia.

—The *Athenæum*: "H. M. S. *Vigilant* being at Tamatave, Captain Brown, R. N., paid her Majesty a visit overland. Among the various entertainments and festivities at which the Queen presided the most suggestive was a dinner party given to all the native mistresses of the European traders at Tamatave—a delicate attention! If a careful scientific investigation of this most strange but important island could be permitted, what novelties in animal and vegetable life might be brought to light. The hitherto unknown form of the *Æpyornis maximus* has still to be revealed to naturalists; as yet only its colossal eggs have been found in the beds of some of the rivers that traverse the impenetrable forests."

—The death of Mrs. Kennedy, sister of Lady Lawrence, is reported from Calcutta.

—*Bombay Gazette*: The Supreme Government have sanctioned the erection of a separate building for the Paper Currency Office in this Presidency, close to the Mint premises, and at an estimated cost of about Rs. 180,000.

WEDNESDAY,—JANUARY, 8.

—The Convocation of the University of Bombay is to be held on Tuesday next.

—The passenger terminus of the G. I. P. Railway is to be at the head of Bazaar Gate Street.

—The butchers have deposited Rs. 5000 with the Municipal Commissioner and have signed an agreement by which they engage to forfeit this sum if they ever 'strike' again, or do any other naughty thing. This is highly satisfactory for all flesh-eaters of Bombay.

—*Bombay Builder*: "Messrs. Berkley and Rushton, the Consulting and the Chief Engineers of the line, have returned from an inspection of the North Eastern extension, and Mr. Berkley, we hear, has confirmed Lieut. Oldham's condemnation of the Taptee Viaduct. A new bridge is to be built about half a mile lower down the stream, and the line diverted to that extent. The arches of the present bridge are to be hooped with iron, braced and otherwise strengthened, and it is expected that after the new bridge is built Government will buy the present one for the main trunk road.

"Three special engineers are about to be sent out for this line, each one devoting his whole time to a particular line of work. One will look after masonry works only, the other after all structures of iron, plant, etc., and the third will supervise station buildings, locomotive sheds, etc. These gentlemen will rank as first class Resident Engineers, and be constant travelling Assistants to the Chief."

—*Central India Times*: "We learn that the

main line of Railway from Bombay to Calcutta is to be opened to a farther length from Khundwa to Beree in a few days."

—*Bombay Gazette*; Senafe, Dec. 14th: "We expect to remain here about three weeks longer and then move to Ankalo about 100 miles distant. Thence to Sokoha, 80 or 90 miles, and thence to Magdala. At each of these places 2000 men are to be left, and so it will be only a select few who will see Magdala."

—Two Frenchmen shooting on the grounds of a Buddhist temple near Siam, were attacked and nearly killed by some people connected with the temple. The Siamese Government took up the matter and inflicted punishment on the Natives concerned in the outrage.

THURSDAY,—JANUARY, 9.

—*Friend of India*: "The Maharajah of Cashmere has just published evidence of the oppressive nature of his administration far more convincing than anything in the correspondence called forth by Sir John Lawrence's enquiry. In a long notification, signed by Kirpa Ram and published by the Maharajah's paper, the *Mofussilite*, a piteous appeal is made to the shawl-weavers and others, who have been forced to desert 'the happy valley' by frightful exactions, to return. The Cashmere shawl manufacture is in danger. On the one hand the best workmen decamp to British territory whenever they can elude the cordon of sepoys; on the other the fine *pushm* wool may now come down into Kooloo and Umritsur, through Ladakh, paying only a 5 per cent, transit duty."

—*Delhi Gazette*; Deolee: "The ex-Nawab of Tonk left this on the 28th for Benares via Agra, escorted by Major Clay and a small party of Cavalry.

"The young Nawab has bolted! it is presumed with an intention of joining his father in exile. He will think better of it anon. Fighting is not anticipated, but precautions are taken. Four hundred men under Colonel Macdonald of his force, and two hundred sabres of the 2nd Cavalry under Colonel Jackson, move to-morrow on Tonk. which place they will reach on the 2nd."

—*Times of India*: "We hear from Hyderabad that Sir Richard Temple held a farewell durbar at the Residency prior to his departure for Madras, *en route* to Calcutta to take up his appointment of Foreign Secretary. Mr A. C. Lyall C.S., Commissioner of West Berar, will officiate as Resident until Sir Richard's successor arrives.

"We regret to learn that cholera has appeared in the ranks of the 45th (Sherwood Foresters) Regiment at Poona, two cases having ended fatally. Should the corps not be clear of sickness when the 4th Brigade embarks for Abyssinia, we understand the 1st Battalion 23rd Royal Welsh Fusiliers will be substituted for the 45th."

—"M," writing to the *Friend of India*, says—"I sawa notice in the papers that Sir John Lawrence had appointed a committee to draw up a glossary of Indian names pointing out the mode in which they were to be written in all official communications. He could not perform a more acceptable service to the interests of literature, and long will his name be remembered with gratitude by those who have occasion to treat of Indian subjects. Such a work, if compiled with judgment, cannot fail in time to become an authority and to fix the mode in which Indian names shall be spelt in future, and to introduce a uniformity of practice. It must be compiled on sound principles, and eschew the horns and tails with which some authors choose to disfigure their works. They should in my humble judgment be written as they are at present pronounced. and not in accordance with their derivation—Calcutta not Kolleekatta, Serampore not Shreerampore. Burdwan not Burdhumaun. I think the basis of the glossary might be the Directory and the Post-office tables, as they furnish a scheme of spelling to which the public has been accustomed.

—*Bombay Builder*; London: "A new locomotive-traction engine for common roads, the invention of Mr R. W. Thomson, of Edinburgh, was recently tried at Bonington. The chief features of originality in Mr. Thomson's machine are the wheels which are fitted with tires of vulcanised india-ruber, about 12 inches wide and 5 inches thick. These tires necessarily yield to and adapt themselves to the inequalities of the road, and it is said that they pass over newly-broken road-metal, broken flints, and all kinds of sharp objects without receiving even a mark on the surface. The tires are compared to the large soft cushions on the feet of the camel and the elephant than which, it is argued, no other animal can stand so much walking over hard roads."

—The *Indu Prakash* says it has 950 subscribers.

—The Free Church Institution, Calcutta, has 1030 pupils, who paid last year Rs 12,920 in fees, which more than covered the expenditure.

FRIDAY,—JANUARY, 10.

—*Times of India*: "The letter of Colonel H. D. Daly, Officiating Political Agent at Gwalior, (on the relative merits of British and Native Governments.) brims over with the most infamous charges—corruption, plunder, and all wickedness—against an administration, that of Scindia's, which Scindia himself 'views as infinitely superior to that of any other Native State.' It is indeed a criminal arraignment of a startling character against certain individuals about the Court whose names are given, in which His Highness the Maharajah is also implicated."

—Letters and other articles addressed to Abyssinia, for transmission *via* Aden by British or French Mail Packets, will be subject to the same conditions and rates of postage as if addressed to Aden.

Letters and other articles posted in Abyssinia for transmission *via* Aden by British or French Mail Packets, will be subjet to the same condition and rates of postage as if posted in Aden.

—The Municipality sued a man for the expense of lime washing his house, said to have been done by the Health Department; but the man proved that he had done it himself; the Municipality were non-suited. This is a singular business and should be looked into.

—Deaths last week, 293.

—The Indigo Dyers complain as follows in a petition; "About 14 years ago, however, the then Board of Commissioners compelled us to remove our places of business to the suburban districts of Bombay, such as Dadur, Mahim, Worlee, &c., and we consequently built on the spots we now occupy in a manner best suited to our purposes at an enormous outlay. But to our intense surprise we are now told by the Health Department to abandon these spots too, and shift to others further off from them."

The Bench of Justices came to the conclusion that the dyeing was a nuisance, when within 500 yards of habitations.

—The Framjee Cowasjee Institute has been loaned for the Art Exhibition which is to be next month.

—*Bombay Gazette*: "For some time past various attempts have been made on the Bombay and Baroda Railway line, more especially between the stations of Etola and Wassud, in the neighbourhood of the territory belonging to His Highness the Gaikwar, to upset the passenger trains; and in order to detect the guilty parties various means have been employed, but have proved ineffectual. We are glad, however, to learn that at last the exertions of Major Payne Barras, the very energetic superintendent of Railway Police, and those of his Deputy, Mr. Dhunjeeshaw Dadabhoy, have been crowned with success. A number of clever detectives were placed at short intervals on the line to watch the movements of some suspected persons. On the night of the 26th December last, an iron chair was fixed on the line about a mile south of Etola, with the object of upsetting the down fast train, which amongst a number of European and native passengers who were proceeding from Bombay to Baroda, contained the Honorable Mr. Ellis, first ordinary member of the Bombay Government, and Sir Alexander Grant, Bart., Director of Public Instruction. Fortunately for all concerned, the detectives discovered the culprits just as they were leaving the line, and on examining the rails found an iron chair fastened thereon. The perpetrators of this nefarious and diabolical attempt to jeopardise the lives of several hundred people, were at once arrested and kept in custody. The prisoners were tried before Captain Salmon, the Railway Magistrate, convicted and sentenced on the, 3rd instant, to two years' rigorous imprisonment."

A most unsatisfactory conclusion. No form of wickedness is more diabolical than this. Capital punishment is more demanded by such a crime than by ordinary murder; for in the latter case the man has some chance of defending himself from the assassin. After two years these culprits will return to the bosom of society with an additional grievance.

—*Pall Mall Gazette*: "Apropos of the proposed bill for placing the telegraphic system of the United Kingdom under the control of the Post Office authorities, we may inform our readers that according to returns collected in 1865, 16,066¼ miles of telegraph lines and 77,440½ miles of wire then existed, with but 2,040 offices open to the public at which messages could be received, or from which they would be sent. In the same year, a total of 706,057,667 inland letters and 4,662, 687 inland telegrams were transmitted in the United Kingdom, the proportion of telegrams to letters being as 1 to 151."

It is only a few years since the number of letters posted in Great Britain amounted to a million a day; they now reached two millions.

—The tiger in the Victoria Gardens has been destroyed because its cage was weak!

TELEGRAPHIC NEWS.

London Dec. 24th:—Fenian alarms prevail throughout the country. The Metropolitan police has in consequence been largely increased.

Col. Thesiger has been appointed Adjutant General of the Abyssinian Field Force.

A collision has taken place in the English Channel between the vessels *Startled Fawn* and *Rushing Water*. Both foundered, but the crews were saved.

26th.—Thirty thousand special constables have been enrolled in London.

The Vice-Chancellor has received with favor the claims of Elphinstone and Underwood to the benefits of the Madras Civil Annuity Service Fund.

The Italian Government has suspended payment of the Italian quota of the Pontifical Debt.

General Menebrea is reconstructing the Ministry.

The Italian Chamber has been prorogued.

27th.—Baron Von Beust is forming a special Ministry for the whole of the Austrian empire.

28th.—Five Fenians have robbed a gunsmith's shop at Cork in open day, and seized some revolvers and ammunition.

An armed band has attacked a Martello Tower near Queenstown, and carried away the arms and ammunition.

The Faversham powder mills have exploded, and killed eleven persons.

30th.—*Mr. Gathorne Hardy, the Home Secretary*, has instructed the Mayors of fifty towns to enrol special constables.

Latest telegrams from America report that General Grant has removed General Pope and appointed General Ord his successor.

Generals Meade, MacDowell (?)

Jan. 1st.—Eight, leading Fenians arrived at Merthye, Wales.

The Revenue for the quarter ending 31st Dec. is £17,500,000.

Political uneasiness on the continent senegal (?

Menabrea encounters difficulties in the format[ion] of a Cabinet.

The principal Russian ambassadors have ass[em]bled at St. Petersburgh.

Napoleon has received the representatives of [the] German Confederation, and assurances of friend[ship] were exchanged.

2nd.—The death of Marochetti is announced.

The *Times* opposes intervention in Afghanistan.

The Victoria Cross has been conferred on Majo[r] Trevor and Lieut. Dundas, of the Engineers, f[or] their gallant conduct in Bhootan.

At the New Year's reception at Florence, t[he] King of Italy expressed confidence in the future.

Extraordinary precautions have been taken [at] Woolwich, in consequence of a threatened attack [on] the arsenal by the Fenians.

The *Daily News* strongly denounces any interv[en]tion in Affghanistan.

At the New Year's Day reception at the Tuileri[es] the Emperor Napoleon declared that it was his c[on]stant desire to maintain the best relations with [all] the Powers.

4th.—The Army Bill has passed the French Cha[m]bers.

New Belgian and Greek Chambers have be[en] formed.

The Dutch Chambers have been dissolved.

A Ministerial crisis has taken place in Portuga[l].

OBITUARY.—Col. James Fraser.

6th.—Cordial new year congratulations have be[en] exchanged between Napoleon and other Europea[n] Sovereigns, especially Italy.

Menabrea has formed a Ministry, and a new Portuguese ministry is announced.

An extensive gunpowder robbery in Cork has taken place.

Great military preparations have been made in Cork and Dublin.

The eruption of Vesuvius increasing alarmingly.

Miscellany.

—The following extracts are from Mr. Tinling's pamphlet on "*The English Speaking Natives and Deists of India*:"

I soon followed my message to Madras, and on my return journey from Bangalore found myself travelling with a dear missionary brother—one of seven sons of an old and honoured missionary who had gone to his rest and had left all these behind him in the same work of the Lord. The circumstance reminded me of the Greek mother who gave up her seven sons for Sparta, and I thought how, when all things appear as they are, the world's judgment of such cases will be reversed, and the glory of the service of Jesus manifested.

This brother was stationed at Arcot, and with his family appeared to have exclusive direction of the Dutch Reformed Mission, which was carried on rather by evangelistic than educational means, with the aid of a medical dispensary, where the poor natives met with equally free expression of Christian philanthropy to the body and the soul.

And I would take the opportunity of commending this instrumentality to the notice of Christians at home. Its spirit sems to be the natural fruit of the Gospel, with whose story its practice singularly coincides; while the argument of God's blessing appears as distinctly in its favour as in the case of any Christian work.

In the large towns of our own country, especially in Edinburgh and Liverpool, it has drawn many hundreds weekly under the sound of the Gospel, with the frequently manifest result of true conversion; while to mention one among many instances of success abroad, the second state of Rajpootana has, by means of it been rendered friendly to the Gospel, and the missionary admitted to an intimacy of personal influence with the sovereign.

The day fixed for my first address to the Hindus arrived and I was cheered by some little tokens of interest among them. While walking in the street two young men accosted me, without probably knowing more than that I was an Englishman, and handing me a paper, which turned out to be one of my own notices, asked me to explain the letters "D. V." They had been having some little discussion about them, and appeared to have concluded that they indicated some degree which they had not met with before.

The room for the evening meeting was the Evangelistic Hall of the Scotch Free Church, which was readily lent or let to me for the payment of necessary expenses. The educated natives knew it well, and were accustomed to come to it on the occasion of secular lectures. On this evening it was well filled, at least three hundred Hindus being present—a strange congregation to a European eye, with their uniform costume of thick white turbans and white robes contrasting with the blackest skin in India. The attention and evident interest with which they listened to an English address surprised me, being fully equal to what is generally manifested by an educated English audience, and I was gratified to find that the plain and pointed preaching of the Gospel seemed to hold their eyes and minds as much on subsequent occasions as the more varied subject of this evening. We must not forget, however, that there may be motives for this interest of which those know nothing who are listening to their own language. I have frequently heard it said that Hindus embraced such opportunities, even in some cases coming into a European congregation on Sunday evening, for the sake of a lesson in English. Again, they do seem charmed by fluency and command of language. Power in any shape secures their respect, often their worship. Their gods are embodiments of absolute power, without virtue, beauty, or any good thing, and in the same way they will worship bad men who have had the same characteristic. An officer in the Madras Presidency, distinguished by a ferocious temper, which made him an object of dread to the natives around him, was known to be peculiarly fond of brandy and cheroots. He died, and I was told, on good authority, that the natives who had known him in life were in the habit of presenting offerings of brandy and cheroots at his grave. In the same spirit the Hindu will often break a cocoanut at the foot of a great Englishman's statue in Bombay. But whatever be their motives in coming to hear the Gospel, we have cause to rejoice when they come at all, since thereby Christ is preached to them. To return to the Evangelistic Hall at Madras. According to my promise, I gave a lecture on life: its reality and earnestness. Having brought before them something of the immense variety the world presents in nations, civilised and savage, intelligent and stupid, energetic and slothful, I showed that, notwithstanding, the physical life of man is different from all other life, and that life in all men is the same. I then told them the reasons that there were for all men being in earnest even for the sake of the things of this life, putting before them the lives and successes of the men whose earnestness had achieved great things, telling them how in England slavery had been abolished, prison discipline altered, orphans saved, and outcasts reclaimed; yet that we must not reserve our earnestness for great and special work, since only those who do the little things well are prepared for the great. If I had not had Christ to preach this might have been the limit of the lecture; but to a Christian it could only be the introduction. Accordingly, when I had got thus far I felt I had to draw aside a curtain and to show them realities about which they knew, or at least believed, nothing. Behind the curtain lay the realities of eternity, every one of which added to the weight of those of time. So I spoke to them about God and sin, about judgement and eternity; and then about the One who alone can make a sinner meditate upon these without fear—about Jesus as a Divine Saviour, the most precious and the central reality of all.

When I had finished, Mr. H——, who had kindly introduced me to my Hindu audience, and who with myself was encouraged by their number and attention, proposed to me to intimate another address for the following evening. I gladly acceded to the proposal, but added that my object in visiting India being simply to preach the Gospel, they must not imagine that I was going to give them another lecture; that if they came again it must only be to hear about Jesus.

This warning did not keep them away, the greater part of those who had been present the previous night coming again and listening apparently with the same attention while I spoke to them from Paul's words in Gal. vi, 14—"God forbid that I should glory save in the cross of our Lord Jesus Christ." Amongst those who did not return were one or two men of position whose presence at the first address was noticed in the newspapers. The natural effect of such a notice on a Hindu would be to keep him away, as they are naturally timid and in great bondage to their relations, who are quick to perceive any danger of their forsaking the old faith. These men, however, came again more than once before I left Madras.

There are two distinct fields open to the evangelist in India. Either by itself deserves the attention and might use up the energies of the best men we have at home; but there is no reason why the same man, if at all fitted by God to preach the Gospel, should not divide his attention between them. The educated native young men, now forcing themselves upon our notice as a great and increasing community, would probably be the sole cause of his visiting India; but he would no sooner be amongst them than he would find the old field of his labour in England close beside him, in the large population of English civilians, officers, merchants, servants, and others, to which may be added, as more naturally belonging to this than to the other class, the great number of Eurasians of every grade—people partly of English and partly of Hindu blood.

—From the *Missionery Herald*: *Openings among the Turks*. The following extract from Mr. Schauffler's letter is calculated to encourage the hope that the day may not be distant when Mohammedans, in much larger numbers than heretofore, will be found looking, and turning, to the true faith and the only Saviour.

"Before Mrs Ladd left Constantinople, she requested my wife to take the superintendance of the Armenian Bible-women in the Turkish villages not far from——A letter has recently come from her, in which she says that this year, for the first time in several years, the crops are turning out well, and the poor, starving people are joyfully gathering them in. But she no sooner shows herself in the fields than the women drop their implements and surround her, eager to hear the truth from her lips. Yielding to their importunity, she talks and prays with them for a while, and then reminds them of the duty of working as well as listening. 'Well,' they say, 'now we will work like the busy bees, and when winter comes we will listen to you all the day.' As yet, no missionary has visited these people.

"The interest in these villages, taken in connection with the statements of missionaries from the different parts of Turkey,—especially what is contained in the last annual report of the Sivas station, in reference to the accessibility of Turks in all that field,—confirms the impression we receive from what we see at the capital, that there is a pretty general forward movement going on among the Turks throughout the empire, which, like an under current, is for the most part invisible but boils up to the surface now and then. Thus far the movement seems to be confined to a breaking away from implicit faith in Mohammed, a softening down of prejudice against Bible Christianity, (the hatred of idolatrous Christianity remaining in full force,) a curiosity to discover what are the truths of the gospel, and, in some few cases, a genuine search after salvation through Christ. It is more and more evident, that there are thousands of Mohammedans who, knowing that they are of Christian descent, and that their parents did not become Mohammedans from conviction, are secretly desirous of returning to Christianity, and become Protestants in a moment were there no fear of persecution before their eyes. But they have no longing for a martyr's crown."

THE LIFE OF CHRIST THE LAW OF MISSIONS.

(*From a Sermon by Rev. J. P. Thompson, D. D. of New York.*)

"In him was life, and the life was the light of men." John I. 4.

ALL CIVILIZATION IS CHRISTIAN.

The doctrine of the text finds already strong confirmation in history, and is yet to have its full verification in the renovation of the world through the Gospel.

1 The incarnation of Christ marks the epoch of a new civilization, through the enlightenment of mankind for a true and perfectible life. It is just now the cue of a sect of materialists—for there are sects in science as in religion, and dogmatism, speculation, heresy, as well—to run back the origin of man to a dateless antiquity and a condition of degradation close upon the brute, and then to derive from his history a natural law of development that would exclude the idea of intervention through a divine revelation. The alleged data upon which this hypothesis is based, are as yet too few and indeterminate to warrant a scientific statement concerning the *origines* of human history; but whatever may be the final result in respect to chronology, and the condition of the race in pre-historic times, nothing can change the historical fact, that the Christian era marks the creation of a new world in ideas and in morals, in intellectual and in social life.

I freely concede—and as a believer in the Christian Revelation, would gladly accept—all that Humanity had attained before that epoch; the material grandeur of the old civilization in Egypt and Assyria, the graceful and splendid culture of the later civilization in Greece and Rome: its potency in Art, in Literature, and in Philosophy, holding the thought of all after ages in its spell. Yet the fact remains that the civilized world has not simply outgrown, but has *discarded* its type of human society. That old civilization is traced by the scholar in fragments and remains; it is parceled out among the British Museum, the Louvre, the Vatican the museums of Berlin, Florence, Leyden, Naples, Petersbug, Turin, Vienna, and lesser collections of antiquities in palaces and academies of the old world, and in college halls of the new; its influence survives in Language and Letters, in the Platonic and Aristotelian methods that forever divide the empire of Metaphysics, in forms of Beauty and canons of Taste, and in Customs and Laws that linger beyond the memory of their origin; but nowhere does it exist as a concrete and palpable power. The old world died of moral inanition. One may read the verdict in the Annals of Tacitus, the Epistles of Seneca, the Satires of Juvenal, and on the uncovered walls of Pompeii. The old civilization failed of two essential conditions; the improvement of the masses, and the enthronement of virtue by the sanctions of law and of public sentiment.

But Christianity, limited and imperfect as has been its application hitherto, marks the rise of Humanity itself, through the recognition of the individual man as the subject of personal rights and of commensurate responsibilities; through

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the enfranchisement of woman as the subject of prerogative and honor, in the higher sphere of the esthetic sentiments; through the conversion of the family as the sanctuary of love and purity, and the true unit of society and the state; through the exaltation of the public good as the end of government; through the ennobling of the soul as redeemed and immortal, and the commending of the poor as children of the all-loving Father, before whom all are brethren. From such ideas and their spirit leavening communities, have sprung the great universities of learning, the purest schools of art, the most just and liberal governments, the most wise and equal laws institutions of charity and reform, of industrial order and progress; in a word, all that pertains to the improvement of mankind as a whole in knowledge, virtue, happiness, which is the highest type of civilization, is a growth of the Christian era, and flourishes best where Christianity is most free and pure and strong.

The Jew dated events from the creation—"the year of the world;" the Roman from the founding of the city; but the city as he made it is gone and the world itself now dates from Christ, the true unit or norm of Humanity, about whom crystalize the elements of a worthy history—whose subject is Mankind, and whose law the Moral Order of Society. By His coming there entered into the world not only new light but a new power. For since the light from Him sprang of the life that was in Him, His incarnation was a two-fold birth—of the divine into the human, or the human unto the divine; the birth of a new world out of darkness, through the Life that was the Light of men.

THE CHURCH A LIGHT-GIVER.

II. The Church of Christ is the organic medium of His light, and in the measure in which it shares His life, becomes the light of the world. The light of the Saviour's life and teaching that, is spread over the pages of the New Testament becomes concentrated in the Church—the Communion of saints—making that luminous as the body of Christ, whose holy and blessed one-ness in Him and the Father is the abiding witness for the divine mission and work of the Lord Jesus. Other associations may be organized for the purpose of spreading light upon special topics,—like the Smithsonian Institution "for the diffusion of knowledge among mankind,"—or for exerting influence in a given direction, as societies for specific reforms. But the Church of Christ is organically a luminous body: a city set on a hill, which cannot be hid. It shines because it exists; but it exists, and therefore shines, only when its life is hid with Christ in God. To the disciples whom He would leave behind him to represent His life and doctrine among men, Jesus said "Ye are the light of the world." And this was said of a little company of obscure men—fishermen, small farmers, here and there a publican, a few women in humble life, the poor of a subjugated and despised race, not a priest, a scholar, or a ruler among them—for as yet there was not in their whole circle so much of human learning as the Apostle Paul afterwards brought to the illustration of the Christian faith, and though Nicodemus and Joseph of Arimathea had been secretly drawn to Jesus, they had not avowed Him as the Messiah; of such unlettered, untitled, uninfluential men, with absolutely no position and no prospect in the world, was it said, they were not simply a light to their sect, their times, their country, but *the* light of the world. And how marvelously has this declaration been fulfilled in five of that little band, Mathew, Mark, John, Peter, and James, who have given to the world more of the light of truth and holiness than all the wisdom of the ancients had been able to produce. And wherever now the light of knowledge, truth, virtue shines brightest and purest, there the Gospels and Epistles of those primitive disciples are the fountain and the glory of that light. So penetrated were they with the life of Christ that, by reproducing Him—the incarnate Word, the atoning Saviour, the risen Lord—they have become the transparencies through which His image shines; and whatever the form of outward representation, we see in all the living Christ. Not the veil of St. Veronica which in wiping the brow of Jesus on His way to Calvary, caught his sacred features; not the cloth which our Lord sent to the king of Edessa, with his own perfect portrait, and which by its miraculous light photographed itself upon the very walls of cities; not any ideal of Christ that legened has invented or art produced, could so represent the Son of Man as do the Evangelists, who do not once describe, nor so much as hint at His human features. It was the life of Jesus infused into their souls that caused them to glow with the light of His countenance; "for the life was manifested," saith John, "and we have seen it, and bear witness, and show unto you that eternal life, which was with the Father, and was manifested unto us."

And every soul that receives Christ as its life becomes transparent with his image, and according to its sphere an enlightener of mankind; and so the Church—not as represented by organizations, sacraments, forms, structures, officers, rituals councils, creeds, though these all have their intermediate functions—but the Church as constituted of living disciples, true to their faith, true to their Lord, true to their stewardship of the manifold grace of God, true to their commission to evangelize the nations, the Church of renewed, praying, living souls is the light of the world—the light as they receive and manifest the life; for the Scriptures, again affirming the sublime spiritual law of correlation, declare that these "shine as lights in the world, holding forth *the word of life.*"

ONLY ONE CHRISTIANITY.

III. The Christianizing of the world, which is the necessary means to the perfection of human society, must be accomplished by carrying the life of Christ to the souls of individual men, through the Gospel of His grace, undiluted, unperverted and unpatronized! It is pretty much conceded that the Christian religion in some form is to become the prevailing faith of mankind, and that the type of civilization known as Christian is destined to overspread the world. Even those speculative Progressionists who regard Christianity as but a normal type of belief, which was developed in its turn, and has now served its time, will patronize this antiquated and expirings ystem as the best hitherto produced, and while according it a decent sepulture, will condescend to borrow from it certain germs of thought for the development of their more sublimated theism and more spiritualized ethics; while in their theory of human perfectibility, they cannot advance beyond the Gospel ideal of holiness and the Gospel rule of love.

One of the most pure and earnest advocates of that school which rejects th historical revelation of Christianity as a "Book-religion," and seeks to found the Faith of the Future as a "a religion of the Absolute," upon the "revelation of consciousness," naively presents self-consecration, in love to God and man, as the highest development of religion in the soul, makes it "the duty of man to give to the love of God the *highest* place in his heart," and argues that under this consecration, "religion would be the living heart of such a life"—a life dedicated "without reservation forever to be a life in God and for God"—and "the man's whole possessions, time, talents, worldly wealth would be held by him as things whereby he could do God's work in the world," Such a consecration, moreover, we are told "will teach us to feel that there is no human being below the level of our sympathies," will make us "feel *especially* for all the degraded," and love and serve those who in themselves are most unlovely.

But these truths so forcibly propounded as the latest discoveries of the Absolute Religion and the ultimate truths of consciousness, are only a reflection from that Book-Religion which has governed the Church of Christ for 1800 years; nor would any human consciousness ever have developed them into a law of life, but through the life power that is in the Book. For there we find these self-same truths, not simply written in sentences, but incarnated as a human personality in Him whose life is the light of men. And so the highest outcome of philosophic Theism brings us back to Christianity as the hope of the world. There is a something in this Christ too lofty and commanding to admit of being patronized by the expounders of "the Absolute"—a "consciousness of humanity" more profound, an intuition of divinity more absolute than theirs.

(To be Continued.)

DOMESTIC OCCURRENCE.

BIRTHS.

BARDSLEY—Dec. 25th, at Kurrachee, the wife of the Rev. J. W. Bardsley C. M. S., of a son.

BEYTS—January 6th, at 282, Middle Colaba, the wife of Mr. C. A. Beyts, of a son.

MARRIAGES.

GLASS—BASEVI—January 1st, at Kirkee by the Rev. R. Easum, Charles Faulknor Glass, R. A., son of H. H. Glass, Esq., late H. E. I. C. Bombay Civil Service, to Fanny, daughter of R. J. Lodge Esq., of the Grove, Highgate, and widow of the late F. B. Basevi, Esq.

LANGTRY—HAILES—January 4th, at Christ Church, Ahmednuggur, by the Rev. G. F. Watson, Henry Langtry, Esq., 3rd Dragoon Guards, son of the late Richard Langtry, of Fort William, County Antrim, Ireland, to Sophia, youngest daughter of the late Captain Hunter Hailes, 10th Bengal Cavalry.

MUNDAY—DAVIS—January, 6th, at Bombay, by the Rev. D. Macpherson, Mr. D. J. Munday, of the Customs Preventive Service, to Miss Margaret Davis.

DEATHS.

BARTLING—January 5th, at Ore, in Gujerat. Jane, the beloved wife of C. Bartling, Esq., C. E.

NEIL—January 6th, at the Colaba Sanitarium, Annie, the wife of Mr. J. Neil, late Apothecary Kurrachee Depot.

WEAVER—January 6th, Sergeant Joseph Weaver of the River Fort, Bombay, aged 70 years.

DECUNHA—January 8th, Mr. D. R. DeCunha, Assistant Apothecary Lunatic Asylum, Colaba, of consumption, aged 37 years.

Advertisements.

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